

Pine Knoll Sabbath School Study Notes

Second Quarter 2018: *Preparation for the End Time*

Lesson 2 “Daniel and the End Time”

Read for this week’s study

Luke 16:10; Daniel 1, 2; 3:1–6; Revelation 13:11–15; Daniel 3:13–18; John 3:7; Daniel 4, 6.

Memory Text

“The king answered Daniel, and said, ‘Truly your God is the God of gods, the Lord of kings, and a revealer of secrets, since you could reveal this secret’ “ (Daniel 2:47, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Faithful in What Is Least
- III. The Humility of Daniel
- IV. The Golden Image
- V. Conversion of the Gentiles
- VI. The Faithfulness of Daniel
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read Exodus 19:5-6. What was God’s purpose for Israel? How well did they live up to that purpose? In what way do Daniel and his three friends model God’s purpose for Israel? What does the purpose outlined in Exodus 19:5-6 tell us about God? What do Deuteronomy 4:6-8 and Zechariah 8:23 have to do with God’s purpose for Israel? (Sabbath afternoon)
2. Read Luke 16:10. Why is it a rule that the one who is faithful in least will also be faithful in much? Read Daniel 1. What does Luke 16:10 have to do with the story in Daniel 1? Why did Daniel and his three friends choose the diet that they did? What other Bible character in a similar situation did not take the stand that Daniel and his three friends did? Read Daniel 1:17-20. Does vegetarianism really make you smarter? Is there any scientific evidence for that? Is there a kind of obedience that doesn’t witness well to the world? (Sunday’s lesson)
3. Read Daniel 2. How does the chapter provide convincing evidence for the reality of God’s existence? What is Daniel’s picture of God in verses 20-24? Read Daniel 2:40-43? How is this passage significant for the history of Europe and how does it show the foreknowledge of God? (Monday’s lesson)

4. Read Galatians 6:14. What does the cross teach us about humility? What would you have to boast about if it were not for the cross? (Monday's lesson)
5. What connections can you think of between the book of Daniel and the New Testament's descriptions of the final crisis of earth's history? Compare Daniel 3 with Revelation 13:11-15. What are the parallels between these two passages? Since Revelation 13 applies the story of Daniel 3 to the end-time experience of the remnant, how can we prepare to be as faithful as Daniel's friends were? If Daniel's three friends had not survived, would their faithfulness have still been worth it? (Tuesday's lesson)
6. Read Daniel 4:30-37. What was Nebuchadnezzar's problem? What does the Nebuchadnezzar story tell us about God? How and why did the king's picture of God change? (Wednesday's lesson)
7. What does Daniel 6:4-5 reveal about the character of Daniel? What are some parallels between Daniel 6 and Revelation 13 that make it relevant to the final crisis? Why do you think Daniel continued to pray in the same manner as before, even though private prayer would not have gotten him into trouble? What does that say about faithfulness in the final crisis? How much did King Darius know about God, based on his comments in Daniel 6:16? (Thursday's lesson)
8. What are the similarities and differences between the experience of the three Hebrews in Daniel 3 and Daniel himself in Daniel 6? (Friday's lesson)

Thoughts from Graham Maxwell

They knew that their God would be despised by the heathen, because apparently their God was too weak to protect them from the heathen gods, as we have discussed before. One of the first things you want from your god is protection against your enemies, and if you're defeated by your enemies, obviously your god is weak. So they set out to honor God, and they determined in every way to bring credit to God and the instructions he had given his people as to how they could be healthy, intelligent; and look how they sought to fulfill this ambition. They were ten times wiser than the other candidates for the Kingdom. Ellen White glows with admiration in that chapter, *Prophets and Kings*. She speaks of their physical health: "Their firm, elastic step," the "undimmed senses." She even mentions the "untainted breath", which is interesting to think of. I should have brought *Prophets and Kings* along to read it. I used to read that in college, and found it very stimulating. She says their breadth of knowledge, their choice and exact language, their literary attainment; in all these ways they were more than a match for all the others. But they did it for a purpose, to be a credit to their God and to their down-trodden people.

You notice in that story how Daniel was offered the food that was served to the king, and he turned it down. We usually use that as an argument for taking care of our health, and it certainly is not inappropriate. I think you'll find, though, that the primary reason why he didn't eat that food was that it was offered to the idols first, and to eat the food offered to the idols was to acknowledge the idols; so he refused. It so happens, though, that the food that was offered to the idols was the less digestible food. So it turned out that to refuse the food offered to idols meant that they ate the food that was better for them. So in two ways this is significant. It was better for their health, but primarily it was a rejection of idolatry. That was what was so dangerous about refusing to take it. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Daniel, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/39MMPOGIA66> (Part 1) <http://pkp.cc/40MMPOGIA66> (Part 2)

COMMENT: In the trials that were going on, was God trying to tell Israel to get out and be missionaries and carry on the gospel work in some other areas besides at home?

Well, what do you think of that suggestion? Daniel didn't even have to pay his mileage to get there, did he? I mean, he was taken. No. What a way to deliver evangelists to Babylon! Well, has God had to push his people rather hard to get them to go elsewhere? What about Jonah? Think what he had to do to Jonah to get Jonah to go. You could hardly call Jonah a missionary volunteer. He went under duress. But you notice, going under duress, he couldn't deliver a very good message. He didn't know God very well. On the other hand, Daniel, when he arrived, did a beautiful job. Of course, most of the Jews, it would appear since they didn't know God very well, wouldn't have known what to say when they got there. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Ecclesiastes & Song of Solomon, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/31MMPOGIA66> (Part 1) <http://pkp.cc/32MMPOGIA66> (Part 2)

When you consider Satan's picture of God and his threats to his children, the adversary has made God look even more cruel than old King Nebuchadnezzar and his burning fiery furnace. You recall how in the book of Daniel, Nebuchadnezzar built that very large idol and he issued an order that everyone was to get down on his knees at the given signal and worship his god. Anyone who refused to worship the image was to be thrown into the burning fiery furnace. You remember what happened to Hananiah, Mishael, and Azariah. We recoil in horror at such cruel

tyranny. “You either submit to my god or I will throw you into the burning fiery furnace.” And yet somehow, many of us find it possible to accept a God who is described as doing the very same thing. Would that God say to us, “On your knees, worship me, or I’ll throw you into the burning fiery furnace?” But it is even worse than that. God does not want what Nebuchadnezzar was willing to settle for. Nebuchadnezzar simply demanded submission: “on your knees.” God asks for our love and our trust. Then he is caricatured as saying, “But if you will not love and trust me, then I will throw you into the burning fiery furnace. And I won’t burn you as briefly as Nebuchadnezzar did. I will burn you forever and forever.” Does it make sense? Is it acceptable? I love Ellen White’s words. “Such thoughts destroy human reason.”

Of course, surely gentle Jesus would say no such thing, would he? Is it the Father who is the fearsome one who would issue such a threat? And if the Father is the fearsome member of the Trinity, is that why the Son came to die? Was it to assuage, and appease, and propitiate the wrath of the offended member of the Trinity? I hope no one is believing what I am saying! Is this why Jesus had to go up quickly on resurrection Sunday—to begin to intercede with the fearsome member of the Trinity, who could never find it in his own heart to forgive his unbelieving children, unless he were begged to by the most sympathetic member of the Three? How one’s understanding of the death of the wicked affects one’s picture of God, and one’s understanding of the plan of salvation! {Graham Maxwell. Excerpt from the audio series, Conversations About God, #9, “There is No Need to Be Afraid of God” recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/9MMCAG>*

“Born again” means a new heart and a right spirit. It’s exactly what David said in the fifty-first Psalm. Do you notice that Jesus didn’t say, “Unless you be forgiven”? “Except you be justified”? “Unless you have your legal standing adjusted, you cannot enter the kingdom”? He said, “Unless you be changed and become a trustworthy person, a teachable member of my family, you will not be safe to admit to the hereafter.”

Now how can one tell if he’s really been reborn, and has genuine trust and faith and all is well? This is a question which was much debated in early days, and is still debated to this day. It was much debated during the Reformation. And a leader in the early Christian church wrote a whole book to clear it up, a book that has troubled many saints: The book of James. And I’ve selected just a little of it for our Bible Reference Sheet. Look at James, chapter two:

My brothers, what use is it for a man to say he has faith when he does nothing to show it? Can that faith save him? You have faith enough to believe that there is one God. Excellent! The devils have faith like that, and it makes them tremble [there’s no friendship between them and God]. Was it not by his action in offering his son Isaac

upon the altar, that our father Abraham was justified? Surely you can see that faith was at work in his actions, and that by these actions the integrity of his faith was fully proved [any false faith is useless, but a genuine faith is shown in this way]. Here was fulfillment of the words of Scripture: “Abraham put his faith in God, and that faith was counted to him as righteousness.”

And if you take a certain view of what’s gone wrong in the universe, that it is just a legal problem, you can hear the cash registers ringing now. And there goes faith into Abraham’s account. Faith is put up there.

Ah, the word “counted” has another meaning: or considered; reckoned as; that’s what it could mean. God said, “Abraham trusts me, and that’s good. That’s what I want. That’s what it means to be right.” And evidence for that is the rest of the line; “elsewhere he is called ‘God’s friend’.” (NEB)

And then all is right. All is well. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #3, “All God Asks Is Trust” recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*
<http://pkp.cc/3MMCAG>

Lou: I want to move to some other questions that have come up that will help us to draw on earlier meetings as well. Someone in our congregation would like to know the meaning of the statement, “You must be born again.” (John 3:4, 9) That is a familiar question!

Graham: Nicodemus even asked what it meant. And Jesus said, “That should be pretty clear, if you’ve read the fifty-first Psalm and other places.” To be changed from a rebel to someone who can be trusted, to be changed from a stubborn person (who is unwilling to listen), to someone who loves, trusts, and admires God and doesn’t want to miss a single word—that is like being born all over again. And that’s why Jesus used such a dramatic picture.

Now, that’s also the meaning of being converted. You know, you turn around and go the other way like a convertible changes its top on a car. So, to be converted means to *turn around and go the other way*. Now I’m stubborn and rebellious—now I’m humbly willing to listen, love, trust, and admire. And one picture of this change is being born again. I think that Jesus was chiding Nicodemus for being a little slow to pick up something that he should have known.

Lou: He should have known by experience?

Graham: I think so. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #3 with Lou Venden, “All God Asks Is Trust” recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*
<http://pkp.cc/3MMCAG>

Further Study with Ellen White

Faith and love are the essential, powerful, working elements of Christian character. Those who possess them are one with Christ, and are carrying forward His mission. . . . We are to sit at Christ's feet as continual learners, and to work with His gifts of faith and love. We shall then wear Christ's yoke, and lift His burdens, and Christ will recognize us as one with Him; in heaven it will be said, "Ye are labourers together with God." {SD 71.3}

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring. {MH 362.3}

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them. {AA 532.2}

As you faithfully do your work, your mind will be assimilated to the mind of Christ. By prayer and supplication seek for the promised blessing. Ask God to give you a true comprehension of the work to be accomplished. Do not allow yourself to be drawn away or hindered by any counterinfluence. Act faithfully your part in bringing blessing to your fellow men. Praise God for the privilege of co-operating with Him in His work. As you put your whole heart into the work to be done, you will enter into true companionship with your fellow workers. You will see Christ in your brethren. . . . {Ev 645.2}

He who knows the end from the beginning has provided for the attack of satanic agencies. And He will fulfill His word to the faithful in every age. That word is sure and steadfast; not one jot or tittle of it can fail. If men will keep under the protection of God, His banner will be over them as an impregnable fortress. He will give evidence that His word can never fail. He will prove a light which shineth in a dark place until the day dawn. He, the Sun of Righteousness, will arise with healing in His beams. . . . {RC 129.5}

He has assured you that the Holy Spirit was given to abide with you forever, to be your pleader and your guide. He asks you to trust in Him, and commit yourself into His keeping. The Holy

Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, and convincing of sin as an appointed judge and guide. . . . {RC 129.6}

Your work is to cooperate with Christ, that you may be complete in Him. In being united to Him by faith, believing and receiving Him, you become part of Himself. Your character is His glory revealed in you.—Manuscript 44, 1897. {RC 129.7}

Holiness is wholeness to God. The soul is surrendered to God. The will, and even the thoughts, are brought into subjection to the will of Christ. The love of Jesus fills the soul, and is constantly going out in a clear, refreshing stream, to make glad the hearts of others (MS 33, 1911). {6BC 1076.2}

Righteous words and deeds have a more powerful influence for good than all the sermons that can be preached.—ML 114. {VSS 52.1}

Christ does not bid His followers strive to shine. He says, Let your light shine. If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth to penetrate and dispel the darkness. You cannot help shining within the range of your influence. {COL 420.1}

The closer we keep to Christ, and the more meek and lowly and self-distrustful we are, the firmer will be our hold on Christ, and the greater will be our power, through Christ, to convert sinners; for it is not the human agent that moves the soul. Heavenly intelligences co-operate with the human agent and impress the truth upon the heart. Abiding in Christ we are able to exert an influence over others; but it is because of the presence of Him who says: "Lo, I am with you always, even unto the end of the world." Matthew 28:20. The power we have to overcome Satan is the result of Christ working in us to will and to do of His good pleasure. {6T 399.2}

Only by faithfulness in the little things can the soul be trained to act with fidelity under larger responsibilities. God brought Daniel and his fellows into connection with the great men of Babylon, that these heathen men might become acquainted with the principles of true religion. In the midst of a nation of idolaters, Daniel was to represent the character of God. How did he become fitted for a position of so great trust and honor? It was his faithfulness in the little things that gave complexion to his whole life. He honored God in the smallest duties, and the Lord co-operated with him. To Daniel and his companions God gave "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Daniel 1:17. {COL 356.3}

As God called Daniel to witness for Him in Babylon, so He calls us to be His witnesses in the world today. In the smallest as well as the largest affairs of life He desires us to reveal to men the principles of His kingdom. {COL 357.1}

As the Lord co-operated with Daniel and his fellows, so He will co-operate with all who strive to do His will. And by the impartation of His Spirit He will strengthen every true purpose, every noble resolution. Those who walk in the path of obedience will encounter many hindrances. Strong, subtle influences may bind them to the world; but the Lord is able to render futile every agency that works for the defeat of His chosen ones; in His strength they may overcome every temptation, conquer every difficulty. {PK 487.1}

Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God's power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a steppingstone on which he himself may climb to a higher place. {DA 435.2}

While Lucifer counted it a thing to be grasped to be equal with God, Christ, the Exalted One, "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:7, 8. Now the cross was just before Him; and His own disciples were so filled with self-seeking—the very principle of Satan's kingdom—that they could not enter into sympathy with their Lord, or even understand Him as He spoke of His humiliation for them. {DA 436.1}

Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls. He who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give unto him glimpses of Jesus that will strengthen and uplift the soul. From communion with Christ he will go forth to work for those who are perishing in their sins. He is anointed for his mission; and he succeeds where many of the learned and intellectually wise would fail. {DA 436.3}

Jesus, the brightness of the Father's glory, thought "it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant." Philippians 2:6, 7, R.V., margin. Through all the lowly experiences of life He consented to pass, walking among the children of men, not as a king, to demand homage, but as one whose mission it was to serve others. There was in His manner no taint of bigotry, no cold austerity. The world's Redeemer had a greater than angelic nature, yet united with His divine majesty were meekness and humility that attracted all to Himself. {MB 14.2}

The enemy cannot overcome the humble learner of Christ, the one who walks prayerfully before the Lord. Christ interposes Himself as a shelter, a retreat, from the assaults of the wicked one. The promise is given, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." . . . {ML 316.2}

There is no power in the whole satanic force that can disable the soul that trusts, in simple confidence, in the wisdom that comes from God. {ML 316.3}

Christ is our tower of strength, and Satan can have no power over the soul that walks with God in humility of mind. The promise, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." In Christ there is perfect and complete help for every tempted soul. Dangers beset every path, but the whole universe of heaven is standing on guard, that none may be tempted above that which he is able to bear. Some have strong traits of character, that will need to be constantly repressed. If kept under the control of the Spirit of God, these traits will be a blessing; but if not, they will prove a curse. . . . If we will give ourselves unselfishly to the work, never swerving in the least from principle, the Lord will throw about us the everlasting arms, and will prove a mighty helper. If we will look to Jesus as the One in whom we may trust, He will never fail us in any emergency. {ML 316.4}

The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and His disciple that the Christian becomes like Him in mind and character. After association with the Son of God the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the Source of light and understanding. {TMK 124.4}

So those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace. If we have tasted and seen that the Lord is good we shall have something to tell. Like Philip when he found the Saviour, we shall invite others into His presence. We shall seek to present to them the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may "behold the Lamb of God, which taketh away the sin of the world." John 1:29. {SC 78.2}

And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator. {SC 79.1}

Those who believe in Christ and walk humbly with Him, . . . who watch to see what they can do to help and bless and strengthen the souls of others, cooperate with the angels who minister to those who shall be heirs of salvation. Jesus gives them grace, and wisdom, and righteousness, making them a blessing to all with whom they are brought in contact. The more humble they are in their own estimation, the more blessings they receive from God, because receiving does not exalt them. They make a right use of their blessings, for they receive to impart. {TDG 356.5}

As in the days of Shadrach, Meshach, and Abednego, so in the closing period of earth's history the Lord will work mightily in behalf of those who stand steadfastly for the right. He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a "God of gods," able to save to the uttermost those who have put their trust in Him. {PK 513.1}

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to cooperate with Him, they will see mighty results. {PK 660.3}

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. {PK 369.3}

Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {OHC 324.6}

The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful

process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace. {MB 10.3}

God in His great love is seeking to develop in us the precious graces of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience and advances us in the work of character building. The soul that through divine power resists temptation reveals to the world and to the heavenly universe the efficiency of the grace of Christ. {MB 117.1}

Often when we pray for the graces of the Spirit, God works to answer our prayers by placing us in circumstances to develop these fruits; but we do not understand His purpose, and wonder, and are dismayed. Yet none can develop these graces except through the process of growth and fruit bearing. Our part is to receive God's word and to hold it fast, yielding ourselves fully to its control, and its purpose in us will be accomplished. {COL 61.2}

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God. {ML 46.3}

The truths of God's word are not mere sentiments, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. {CT 452.2}